

# The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

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## GIVE.

*Give! as the morning that flows out of heaven;  
Give! as the waves when their channel is riven;  
Give! as the free air and sunshine are given—  
Lavishly, utterly, carelessly give.*

*Not the waste drops of thy cup overflowing,  
Not the faint sparks of thy heart ever glowing,  
Not a pale bud from the June roses blowing;  
Give as He gave thee who gave thee to live.*

*Pour out thy love like the rush of a river,  
Wasting its waters for ever and ever,  
Through the burnt sand that rewards not the giver,  
Silent or songful thou nearest the sea.*

*Scattering thy life as the summer showers pouring!  
What if no bird through the pearl-rain is soaring?  
What if no blossom looks upward adoring?  
Look to the life that was lavished for thee!*

*Give, though thy heart be all wasted and weary,  
Laid on an altar all ashen and dreary;  
Though from its pulses a faint misereere  
Beats to thy soul the sad presage of fate.*

—ROSE TERRY COOKE.

THANKSGIVING month appeals to the public mind as a time of overflowing barns and bins, of odorous cellars and spicy pantries, of loaded tables and family gatherings. It is a time of cheer, and the general good humor bubbles over in gifts of appetizing viands to the lonely neighbor or the "worthy poor." It is an open question how widely thought reverts to the origin and observance of that first Thanksgiving day on New England shores, or how deeply the spirit of the name is felt. Perhaps the housemother cannot leave the roasting turkey long enough to hear the Thanksgiving sermon—and the children stay at home because mother does. She sends John, however, to represent the family—and to get him away from tantalizing reminders of an unusually late dinner. The truthfulness of this picture cannot be denied.

On the other hand, what better time of year could there be than this generous one of studying "missions and money"? This is the ingathering time. Next month, the Christ-month, is the outgiving one. Is it all for ourself and our family? The expression "having (or not having) money to give" is often used, but we must remember that it is not "having money to give," but having the heart to give it, that fills missionary treasuries. The miser's millions are not saving the world, but the generous men's and women's mites, not because they are mites, but because they are available.

Let no one be excused from giving at Thanksgiving time and Christmastide because one possibly has no *money* to give. Pour out *prayers* for the work, the world, and the withheld money, and watch for results. We firmly believe that when that "Widows' Home" in India is an established fact it will be largely the result, through the providence of God, of the prayers of one woman, who gave heart and soul to it, who unlocked hundreds of dollars, and fairly bridged the difficulties with prayer. There are other great needs in our mission field and money enough here to supply them. How shall the union of the two be brought about to help solve the problem of world evangelization? . . .

After attending the Student Volunteer and W. C. T. U. Conventions in Calcutta last winter, Dr. Nellie Phillips wrote, "I cannot tell what these have done for others, but for myself I can say that for the first time since I came to India I have come to feel that we here in India—in Orissa even—are at last 'in the ring' of Christian workers that circle the globe, and are no longer isolated missionaries. This realization is in itself an inspiration." We who have tested the enthusiasm and impetus gained from large meetings at home, even while in constant touch with individual workers of wide vision and bright ideas, can readily appreciate how much more these experiences mean to our missionaries. May such opportunities grow more frequent now that spaces in India are being bridged by railways. . . . Mrs. Smith of Sinclair Orphanage sends a note accom-

panying the letter of Rachel Das, whom we are glad to welcome: "Rachel has, at my suggestion, written a little article for the HELPER. It is her first effort of the kind. I have not corrected it except in the case of plurals that were wrong. There are men among the A. B's who make far more errors in idiom than she does." . . . In reading Miss Scott's letter one wonders how many teachers in America would go to their work when it was necessary to wade through water "nearly to the knees" in some places! . . . Miss Coombs's reference to the "pahn" chewing habit in India suggests the insertion of the following clipping from the *Union Signal*: "Twenty million dolliars' worth of chewing gum is masticated in America every year. One company sells five million dollars' worth a year, as much as the United States furnishes annually for missions." . . . It is a pleasure to visit, in imagination, that young Woman's Missionary Society in Bhudruck. Miss Barnes writes, "I enjoy the HELPER, and often send my copy to some of my friends, either here or in America, who do not have it." . . . A very happy day was recently spent in the book-lined sitting-room of Mrs. M. M. H. Hills, who is eighty-nine years young—as Dr. Holmes would say—and Mrs. V. G. Ramsey, who has given us the beautiful volume of verse, "A Censer." It was one of the mental and spiritual feast-times for which to return thanks. Mrs. Hills is still remembering the needs of the "HELPER Library," and is marking missionary books, missionary correspondence covering many years, complete sets of bound magazines, and other matter for its use eventually. We deeply appreciate this very valuable gift. . . . An unknown friend writes, "Our magazine is a very interesting HELPER indeed. If I make a suggestion it would be for more spiritual food—it is all that in a sense." Suggestions are always gratefully received. . . . The new auxiliaries, bands, and HELPER readers in Illinois are most heartily welcomed. . . . There are so many fields white for harvest and so many laborers ready and willing to go, that, if the question of "money" were settled in this month's meeting, "missions" would take care of themselves. . . . The annual meeting of the Woman's Missionary Society held in Lowell, Mass., and closing the 15th of October, was something unique in its history. This is the first meeting it has ever held independent of anniversaries, which were discontinued two years ago. The December number of the HELPER will contain full reports of important actions taken. We wish it might also express the kindly feeling amidst honest and honored differences of opinion, the spirit of dependence upon God, the prevailing prayer, and all of those genial outside influences of hospitality freely given and gratefully received which enter so largely into the making of a successful meeting. . . . The World's Food Fair now being held in Boston is justly attracting much attention. Popular features of entertainment are not wanting, but all who are especially interested in domestic science and hygienic foods are glad to have such subjects brought more widely and attractively before the public. One of the most important connections of the Fair is the "Home Congress," in which such subjects are discussed as physical, mental and moral development, esthetics, "organization's work," etc., with a long list of prominent specialists as lecturers.

### HOW WE ADOPTED THE TITHE.

WHEN Dennis mentioned the matter for the first time, I was almost indignant. We were sitting at the fireside one evening—he had been reading the paper and I was almost dozing over a dull book—when he looked up quite suddenly and said, “I have been thinking, Clara, that you and I should begin giving systematically.”

“Giving systematically to what?” I asked in genuine surprise, and endeavored to look wide awake and interested.

“Why, to the church and missions, and so on,” explained Dennis.

“Give what?” I asked again, setting my lips a trifle firmer, and making it just as hard for poor Dennis as I could.

“Money, of course,” he answered. “You know what I mean, dear. Suppose we keep a tithe-box. At present we really give nothing worth speaking of.”

“Whatever are you thinking of, Dennis,” said I, “to talk so soberly of giving, when you know we have not nearly enough to live on as it is? It is more of a problem every day, with our income, to make ends meet.”

I looked meaningly around the plain little room, with its modest, lonely-looking furniture, and reminded Dennis of the rent which was overdue, and the many things we both needed. I even quoted Scripture, to the effect that if any provide not for his own he is worse than an infidel; and, being fairly started, soon talked both him and myself into a very dissatisfied frame of mind. It all ended in Dennis saying, “O well, no doubt, as you say, what is impossible is impossible, and that ends it. But I do wish we were able to give something.”

A serious illness came to me, and, as I needed constant care, Dennis, who was very busy in the office, proposed that we send for a young girl whom we had become interested in as a child in the Orphans' Home. I knew she had experience in attending the sick, and rather unwillingly consented. Maggie was a capable, well-trained girl, and had a peculiarly gentle and pleasing voice. I loved to hear it so well that during my convalescence I kept her talking on one pretext or other most of the time. In this spirit I asked her rather languidly one day what she kept in a little pasteboard box I had several times noticed in her hands.

“This is my tithe-box,” said Maggie, turning her honest blue eyes full on me. “I was just counting the money over to see how much I have for the missions next Sabbath.”

“Why, child,” said I, “come here and sit by me; I want to talk to you. Do you mean to tell me that you give a tenth to the Lord?”

The girl was rather surprised at my vehemence, but she answered simply,



"Why, yes, ma'am. I am very sorry it is so little I can give, having only my earnings. Sometimes I think it would be nearer right if I, whose whole is such a trifle, should give one fifth. There is so much need of money, you know. It is different with rich people; one-tenth of their money is a great deal, and so much good can be accomplished with it."

I winced under Maggie's ingenious argument—such a decided inversion of mine—but she, sweet child, all unconscious of my thoughts, went on to tell me of the good matron at the home, who had taught her as a little child that she had a Father in heaven ready to be more to her than the father or mother she had lost. "She told me," said Maggie, "that when Jesus left the earth, after his resurrection, he put the missionary work he had been doing for three years—and for that matter, all his life, the matron said—in our hands to do for him; and he said plainly that everyone of us who love him shall show it by what we do of the work he loved. If we cannot preach or teach, or give up all our time to him here or over the seas, we can at least give a part of our money to him. She liked to give a tenth, because that was God's own plan for the people he loved, and so must be the division of one's money that pleases him best. 'It is all right,' the dear matron said one day, 'to give a tenth of our all; and after that, if we spare more, we can call it a gift.' She gave us a tithe-box, and the very first money I earned, all my own, I put a tenth in it."

"So your matron thought that every one should give a tenth to the Lord, Maggie?"

"No, ma'am," was the quiet answer. "She did not say we ought to; she did not think of it in that way. But she said that, like the other plans the good Lord has made for our every-day living, it is really all to make us good and happy. We are so glad when once we begin to give in that way, and the nine-tenths which we keep are blessed of him with the one he accepts; so it is lifted above being ordinary money, and does us far more good."

My mind was busy with those sweet words long after Maggie had left me, and the question came, "If she can give out of her pitiful poverty, what is my excuse?" Yes, I saw clearly now. I had been in the wrong and a stumbling-block to my husband. So in the evening as we sat cozily by the fire again, both happy in my returning strength, I said to Dennis, "I have learned a lesson which makes my illness a blessing, dear. Shall I tell you of it?" And then I told him of Maggie's ministering to my soul as well as to my body, and showed him a little box on which was written, "Tithes." Dennis did not speak at first, but a glad look shone in his eyes, and he clasped my hand very tenderly.

"The Lord's hand is in this, Clara," he said at last. "We will pledge a i the of all God ever gives us, over this little box, won't we?"

It would be a half-truth to say that we never miss that money. It has brought us a blessing. Though we are not rich, and probably never shall be, we are content, which is far better, and need to fret about matters no more. "O Dennis," I said the other day, "how well worth heeding that suggestion of yours has proved!"—*Selected.*

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#### WHAT WOULD ONE-TENTH DO?

THE question has been asked what would be the result if all Christians should devote one-tenth of their income to God's work?" You may have asked it, may have heard it answered many times. Will you listen again, perhaps again and yet again, until such an overpowering sense of the blessedness possesses you that you are converted, brain and heart and income, nor can rest until your friends and neighbors are in this respect as you.

From one denomination alone comes the careful estimate that by the giving of one-tenth the sum of \$7,000,000 more would be put annually into benevolent channels and direct church work. It would secure in England \$180,000,000 every year. Multiply this by the number of evangelical denominations, by the number of Christian nations, and can you estimate the result? No longer need our pastors, church collectors, and financial agents feel the humiliation now attendant on the raising of funds for the work. Begging for such purposes would be abolished. The people would be glad to listen to statements of the needs and hasten to respond. No longer need our missionaries cry out, "We would extend the work, but there is lack of funds, we must retrench." No more lament the insufficiency of laborers to reap the golden harvest, for then we would be ready, willing, to help answer our own prayers and send forth more to garner for the Master.

Then, and not until then, shall we truly realize what it is to be workers together with God, the trusted stewards of his boundless wealth.—*Sarah A. Benedict.*

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#### GODLINESS PROFITABLE.

THE eminently conservative London *Times* has been investigating missions in India in their economic aspect.

The editor notes the evidence furnished by the recent census of India that the native Christian community is "better looked after in childhood, better educated in growth, better treated in sickness, more promptly aided during scarcity, more continually cared for and disciplined through life than any other of the laboring castes. Among the Christians 61 per cent of the boys are receiving instruction, as against 34 per cent of the non-Christian population."

After noticing other indications of the growth of Christians, the editor concludes :

"This is a state of things, we repeat, simply inconceivable in an Indian presidency half a century ago. When Englishmen and Englishwomen feel inclined to doubt whether their aid to Indian missions is productive of results, they can comfort themselves with the reflection, that, although the results may not exactly be what they had in their minds, they are more solid and have a wider reach than the first Indian missionaries of the last generation could have ventured to anticipate. After such unique testimony as this we need not attempt to show any more of the progress of the divine drama of missionary work in India. The latest act of this wonderful drama, unfolded as it is to our view by the revelations of the recent census, ought to be enough to convince the most bigoted unbeliever in Christian missions that in India, at any rate, the faithful preaching of the gospel is slowly but surely effecting a complete transformation in the life of humanity there."—*Selected*.

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#### AROUND THE WORLD.

A WEALTHY banker in Hangchow offered to give all the money needed for a good work. The people would not let him. "If you give all the money, you will have all the blessing," they said.

The tour of the world made by Li Hung Chang is an epoch in history. To recall the attitude of China towards missions a half century ago, and contrast it with this single sentence of the illustrious viceroy, "Say to the American people for me to send more missionaries for the schools and hospitals, and I hope to be in a position both to aid and protect them," is to see what "fifty years of Europe" have done for "a cycle of Cathay."

The Fiji Islands have given nearly \$25,000 to foreign missions the past year, and orders have been sent to London for 5000 Bibles, 5000 hymn books, and 5000 catechisms, to be sold among them.

Dr. Grace Kimball, so eminently connected with the relief fund in Armenia, returns to this country to become associate house physician at Vassar College. One of the Armenian priests calls Dr. Kimball "God's little servant."

There are five hundred Armenian refugees in Marseilles, who have got so far and cannot get any farther. Lady Henry Somerset and Frances E. Willard have visited them, and find them quite as destitute as reported. Lady Henry is raising a fund to pay their passage to America, where almost all of them wish to go. Miss Willard is planning to find them work after they get here.

It is stated that there are as many missionaries working among the 4,000,000

of London as there are among the 200,000,000 of Mohammedans and 800,000,000 heathen in the world. London needs all she has, but how fares the unconverted world—the great army for which the Master is waiting?

Queen Victoria's reign has become now the longest in English history, having commenced June 20, 1837. It is a singular coincidence that the two most glorious periods of English history have been those in which a woman was on the throne—Queen Elizabeth in the one case, the present queen in the other; and Egypt under Semiramis, Russia under Catherine, Austria under Maria Theresa, and Spain under Isabella were similarly, as *The Woman's Sequel* of London reminds us, the scenes of the greatest national glory.

Dr. John G. Paton, whose story of missionary life in the New Hebrides has been so extensively read, not long ago presented to the Victorian General Assembly £12,000 (\$60,000) as a fund for carrying forward the work to which he has for so many years devoted his energies. This large sum is the result of the publication of his autobiography—the royalty on the sale of the books and donations which have come to him from persons who have read them.

At a prayer meeting, not long ago, an aged saint who knew much more of the kingdom of God than he did of literature or science, voiced this prayer, "O Lord, may we not only be justified and sanctified, but may we be missionary-fied as well."

Missionary Mackay of Uganda, Africa, says, "Nothing could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of the spirit of missions. The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease. What a power for good would be our home millions of Christians, if really alive to their privilege and duty in helping forward the work of God in all lands."

The late Dr. A. J. Gordon once said (and his words ought to be read carefully by every friend of missions), "I have long since ceased to pray, 'Lord Jesus, have compassion upon a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I *have had* compassion upon a lost world, and now it is time for *you* to have compassion. I have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the church. I have given *my* heart, now give *your* hearts.' "

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"I DID it to thank God," said a Chinese convert in Singapore of a service he had performed which pleased and surprised the missionary.



## MISSION SERMON.

BY MRS LAURA MILLER TENNIS.

BUT if the watchman see the sword come, and blow not the trumpet, and the people be not warned ; if the sword come, and take any person from among them, he is taken away in his iniquity ; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel ; therefore thou shalt hear the word at my mouth, and warn them from me.—EZEK. 33 : 6, 7.

There had been a mission meeting,  
And the speaker plead for aid  
For the people o'er the waters  
Where our Master's not obeyed.

"Fie," I said, "on foreign missions!  
Charity begins at home,  
Till aid here's no longer needed  
Have we right abroad to roam?"

As I sat there in the darkness,  
And to solve the problem sought,  
On my sight there burst a vision  
Grandest than my wildest thought.

All around me was the glory  
Of the world that is to be,  
And before me knelt four maidens  
Reaching out their hands to me.

My looks of wonder questioned them,  
They answered one by one;  
And first the dark-hued Hindu spoke:  
"My sister dear, I come

"From far off heathen India,  
Where it is our castes we prize,  
Where mothers hate their daughters,  
And to idols sacrifice.

"I was a Christian Hindu,  
For my faith my life I gave.  
O go and tell my sisters  
Of a life beyond the grave."

"I come from far off China,"  
The second maiden said,  
"Where a nation's life and progress  
For a thousand years were dead.

"Our religion's older than the one  
In which your faith you place,  
But in death it gives no comfort,  
And in life it brings no peace.

"O teach us of a better way  
Than the one our fathers trod,  
O tell us of the pathway  
That leads you up to God."

"Now," said the third, "I'll speak to you  
Of Japan, my native state,  
Where we so long to learn of all  
That's noble, good, and great.

"We *were* shut in from every land,  
Our doors now open wide,  
And into our open kingdom  
Has poured the western tide.

"We are learning, quickly learning  
Of the progress of to-day,  
O send us also people  
To teach us how to pray."

"My native land is Africa,  
The darkest land of all,  
The people there were cannibals,  
Nor worship God at all.

"Yet Jesus died to save us,  
Your Bible tells me so.  
O Christians, come and teach us  
The way of life to know.

"You have sent us missionaries,  
You have sent us also rum;  
The good the one has done us  
The other has undone.

"O Christians, Christians, rouse ye  
Of this evil stop the flow;  
Our blood will God require of you,  
Your Bible tells me so."

Then all joined in the story  
Of their lives as dark as night,  
And the watching angels hovered  
O'er us with their wings of light.

"O Christians, to our darkness  
Send your bright light of day,  
Tell us your Saviour's story,  
Teach us to read and pray.

"O, did Christ die to save us?  
Does he bid e'en us to come?  
Did God in his love for sinners  
Send to earth his blessed Son?

"O come, tell us his message,  
Teach us of his love divine;  
Come bring us Jesus' blessing,  
And it will then be thine."

The angels waiting o'er us,  
With their circling wings of peace,  
Bore away my weeping messengers  
To the land where sorrows cease.

I saw the golden city  
And the ransomed host of God,  
And those in joy were singing  
Who in tears this earth had trod.

Among the shining host I saw  
The brightest crowns they wore  
Who in this world had loved him most,  
Who the heaviest crosses bore.

In glad surprise they listened  
To the tender words, "Well done,"  
"Though to these the least, ye did it  
Unto me," said the Holy One.

Then the Master spoke to Christians  
Who this call have coldly met,  
"Now, unto my people Zion  
Have I you a watchman set,

"And if you warn not the people,  
Tell them not the way that's true,  
In their wickedness they perish—  
But their blood I ask of you."

I believe in foreign missions,  
God has taught me that he loves  
All this suffering world of ours  
And prepares a home above.

For rich and poor, for great and small  
Whoever they may be,  
For the children of dark Afric's shores,  
And the islands of the sea.

For Mohammedan and Hindu,  
And the Red man's lonely race,  
He offers peace and pardon  
And to them in heaven a place.

As well as for the people  
Where the blessed gospel throws  
Its light on the cares of daily life,  
And the path to glory shows.

*Aurora, Iowa.*

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#### PUBLISHER'S NOTES.

MISSIONARY HELPER interests received enthusiastic attention at annual meeting at Lowell, and we must not keep readers uninformed of plans laid until reports appear in December issue.

The plan of *five thousand subscribers* for 1897 was discussed both in board and society meetings, and was fully indorsed.

A conservative estimate of the number of women in our churches is thirty thousand. Surely five thousand is not too many HELPER subscribers to expect from this number. Yet we must recognize that to secure this number for 1897 means aggressive work from this hour forth.

The assignment of number of copies to be taken in the various states will be sent to state agents immediately, and will appear in the December HELPER. We urge state agents to promptly notify quarterly meeting agents of the number as-

signed to each quarterly meeting, and we urge these agents in turn to promptly place assignments in the hands of church agents.

In working for our subscription list let us be careful that all present subscriptions be renewed, and in securing *new* names let us place the work on a high plane, recognizing the fact that the magazine needs the constant support of our constituency, and that all Free Baptists need constantly the influence of the magazine. We commend our vigorous policy now adopted to our sisters, remembering our motto, "Faith and works win."

ELLA H. ANDREWS, *Pub. Agent.*

#### GIVING WILLINGLY.

At a missionary meeting held among the Negroes of the West Indies three things were agreed upon: (1) we will give something; (2) we will give as the Lord has enabled us; (3) we will all give willingly. As soon as the meeting was over, a leading Negro took his seat at the table with pen and ink to put down, as secretary and treasurer, what each came to give. Many came forward and gave—some more and some less. Among those who came was a comparatively rich old Negro, almost as wealthy as all the others put together, and threw down upon the table a small silver coin.

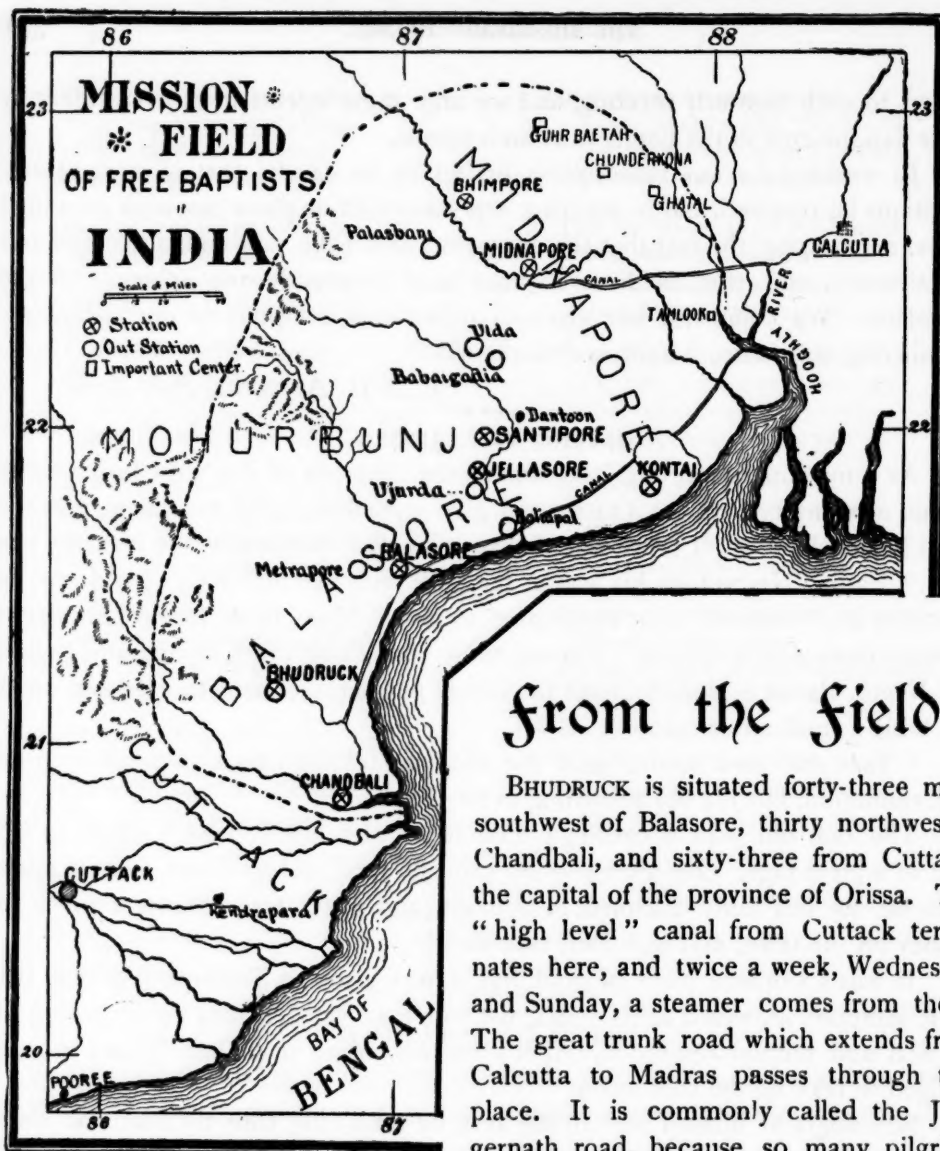
"Take dat back again," said the secretary; "dat may be according to de first resolution, but it's not according to de second."

The rich old man accordingly took it up and hobbled back again to his seat in a great rage. One after another came forward, and, as almost all gave more than he, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "Dar, take dat."

It was a valuable piece of gold, but it was given so ill-temperedly that the sable secretary answered again, "No, dat won't do yet. It may be according to de first and second resolution, but it's not according to de last"; and he was obliged to take up the coin again.

Still angry at himself and all the rest, he sat a long time till nearly all were gone, and then came up to the table with a smile on his face and very willingly gave a large sum to the treasurer. "Very well," said the courteous but dignified official; "dat will do; dat's according to all de resolutions."—*The Missionary World.*

DR. A. J. GORDON says, "There will be no other opportunity for us to save lost souls by giving money for missions after the present opportunity is past. It is a dreadful thing to misuse the Lord's trust funds and to know throughout eternity that souls are in perdition who might have been in heaven had we done what we could and faithfully used what was in our hands."



## from the field.

BHUDRUCK is situated forty-three miles southwest of Balasore, thirty northwest of Chandbali, and sixty-three from Cuttack, the capital of the province of Orissa. The "high level" canal from Cuttack terminates here, and twice a week, Wednesday and Sunday, a steamer comes from there. The great trunk road which extends from Calcutta to Madras passes through this place. It is commonly called the Juggernath road, because so many pilgrims are constantly traveling it to visit the tem-

ple of Juggernath, which is located at Puri about fifty miles south of Cuttack. Besides the government buildings there are a few "pucca" houses, where babus (native gentlemen) live; but the rest on all sides are the little native mud houses, and there are thousands of them. Wednesday and Saturday are market days. The Wednesday market is said to be the largest in Orissa. All kinds of country produce are sold there. Hundreds of people go every week to buy their supplies. They make a great noise and confusion as they bargain, and can be heard a long distance away.—*Free Baptist.*



**A WOMAN'S MISSIONARY SOCIETY IN BHUDRUCK.**

WOULD you like to hear something about our little W. M. S. in Bhudruck? We have been organized four months, and our number is just a baker's dozen. Eleven of our Oriya sisters, Mrs. Ager and myself. Most of our members are able to pay only a small monthly fee; four, three, and two pice (four pice equals about two cents). At our last meeting, Aug. 4, my Hindu pundit kindly consented to translate from an American paper some news of the Armenian sufferers. I told him a little about our society, and when leaving he asked if he might give something. We were very pleased to give him the privilege, and received from him eight annas, one-half a rupee, our first gift, and that from an orthodox Hindu! This was an encouragement, and they voted to send ten rupees (about \$3) from the treasury to Armenia. There had been a contribution sent from the church about two months before, in which they individually had a share. They are interested in the society, and we are very glad they are doing what they can. Our society's motto, selected by a native young woman, is, "Let us not be weary in well doing; for in due season we shall reap if we faint not."

*Bhudruck, Orissa, India, Aug. 20, 1896.*

E. E. BARNES, *Sec.*

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**LETTER FROM MISS COOMBS.**

THE sufferings of the outraged Armenians have been such as to arouse the indignation of all Christendom and to stir the sympathies of the most sluggish. The stories of their wrongs have been told to our native Christians, and through the special efforts of Miss Hattie Phillips a collection was taken throughout our mission, which resulted in an offering of \$60 being sent to Miss Barton. Our people were deeply interested, and one of our zenana teachers, after hearing of the destitution and distress in which the Armenians were left, brought me a rupee as her contribution. As her wages were but four and a quarter rupees per month, this offering was about one-quarter of her month's earnings. Not long after, we were having testimonies in a meeting as to what we had to be thankful for, when one man, who had heretofore been inclined to complain of his hard lot, said he was thankful we could live in peace and were not in constant fear as the Armenians were. So out of the woes of those poor, persecuted ones have come new experiences of generosity and thankfulness to the Christians in this far away land, and doubtless to thousands the world over.

The money sent reached Miss Barton safely, and she has written a personal letter of thanks to Miss Phillips, who has raised nearly \$30 more for the same purpose. She is one who obeys the injunction, "Whatsoever thy hand findeth to do, do it with thy might."

Our monthly W. C. T. U. meeting among the native Christian women is one

of interest, and their efforts are praiseworthy. They have promised to pray every day for three men in our community, formerly church-members, who have become drunkards, and a committee of three of the sisters go to pray with some one of them every Thursday morning. One of these men is the brother of the president of the society, and her faith is strong that he will reform. The other two I have persuaded to come into my Sabbath-school class, and they are very punctual and attentive, but as yet this is about all that can be said of them.

The habit of chewing "pahn" is well-nigh universal throughout the country, for men, women, and children, and there are very few of our Christians who do not chew this mixture of lime, kino, and betel-nut folded up in the soft pahnleaf. Many add also a little tobacco in the form of a pinch of snuff. We talk against this "pahn" chewing, ridicule it, protest against its untidiness, and urge them to give it up, but to little purpose. The president of the society has left it off because she said how could she urge her brother to give up drinking liquor if she couldn't give up chewing "pahn." It is gratifying, not to say amusing, to hear her now urge the other members of the society to follow her example, and to see how disgusted with them she seems that they do not all yield to her persuasions and arguments. One woman who said she was trying to leave it off gradually brought out her (the president's) very decided assurance that it couldn't be done gradually, and she remonstrated urgently against any such attempt. The pledge includes opium and "ganga," but we do not know that any of our women are addicted to the use of these.

One old woman who had been an inveterate smoker from a child gave a very effective testimony as to how she left it off, and how hard it was, and how by the force of habit she found herself for a month afterward picking out the good bits of charcoal from the ashes to light her pipe, when the pipe had long before been thrown away. Our younger women have not formed the habit of smoking.

LAVINA C. COOMBS.

*Midnapore, Aug. 17, '96.*

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#### LETTER FROM MISS SCOTT.

I WAS glad to hear that the support of another of my teachers had been arranged for. The names of the four remaining teachers are, L. Jumpie, Ajudia, Duri, and Piari. Piari is in my Hindu school, and is very satisfactory. All the children like her; she keeps them in good order, which is a great accomplishment in a native woman. Her husband, who had a pretty good situation in a government office, died during the hot weather holiday; he was very delicate and had been ailing for a long time. They had no children of their own, but have adopted a little girl, who is good company for Piari now that she is left alone.

Four women have been left widows among the Christian community during the last few months, and there is so little that most of them can do when left alone, and yet it is not possible to employ them all as teachers or Bible women ; some of them are quite unfit for such work. If only they could learn means of self-support when they are young, but so few of them ever think of such a thing. All they think of as girls is getting married. What need there still is for great changes in society customs in this country, women are so utterly helpless !

We are having unusually heavy rains this season, rivers and tanks are flooded already, and there are still two-thirds of the rainy season to come. The roads in many places are so impassable that the mails are three days late. When out at work last Friday I was obliged to take off my stockings and shoes, and walk for about a mile, sometimes through water and mud almost up to the knees. I do hope it will improve a little before long, so that the roads may dry somewhat. Such ways of getting at one's work are unpleasant, to say the least.

*Balasore, Aug. 1.*

Yours very sincerely,

J. J. SCOTT.

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#### LETTER FROM RACHEL DAS.

TO THE EDITOR OF THE HELPER :

I dare say some of you have heard about me, so I need not spend my precious time by writing about myself. I am going to say something about my work.

After finishing my university examination I left Calcutta in 1893 ; since then I am here with my dear old mother (Mrs. Smith), helping her when she needs help.

I spend my time in the schoolhouse from half-past 10 to 4 P. M. From half-past 10 to 11 I have a Bible class, then three other teachers and a pundit go on with the different subjects which are fixed for the course, and while they are having their classes I have the general oversight, below the pundit's class, as they are in my charge. This school contains seventy-five girls, which include both the girls from the Orphanage and the girls from the Christian villages. There are four departments in this school, middle English, vernacular, upper primary, and lower primary. The middle English class was opened in 1894 with twelve girls, two are expecting to appear in the government examination, which is to take place on the 30th of September. On Saturday we do not have the regular lessons, but we spend most of our time for scripture lessons. Mother takes the first class, Miss Scott second, and I the third class. I have thirty little ones from three to ten years old. I wish you could see these dear faces when they stand to repeat catechism, Bible verses, and to sing hymns and active songs. They know many English, Bengali, and Oriya hymns and songs. In English they

can sing "There is a happy land," "Jesus loves me, this I know." This is the first time I have written for the HELPER. I hope you will excuse all my mistakes, for I don't know all about your English idiom yet. RACHEL DAS.

*Sinclair Orphanage, Balasore, Aug. 15, 1896.*

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### THE WORK IN ILLINOIS.

BY MISS LIZZIE MOODY, WESTERN FIELD AGENT.

DURING the ten weeks spent in the Central Illinois Yearly Meeting, the five Quarterly Meetings were entered and three of the Q. M. sessions attended. In the thirty-six churches visited, over one hundred meetings were attended; about sixty addresses given, and twenty-seven informal talks. I organized one mission band (Marion) and sixteen Woman's Missionary Societies, two of which were Q. M. organizations. Forty-two new subscribers for the HELPER were secured, twelve manuals sold, and seven "Reminiscences," and three copies of "Life of Lavina Crawford" put into circulation. I made over one hundred calls, wrote one hundred and seventy-five letters and postals, and traveled over 2750 miles.

Some of the work done was not satisfactory because of lack of time and ability. The intensity of the heat was also a drawback; when the thermometer registered 100 to 105 and 108 degrees in the shade, it was not easy to get people to walk or ride through the sun to a mission meeting. But on the whole the work was hopeful. Indifference, past teaching, and ignorance, are giants in that land, but our noble band of ministers and the W. M. S. workers of the Y. M. are well able to overcome them, and Home Mission Ford, Harper's Ferry, and dear dark India will hear not many days hence from the Central Illinois Y. M.

Wayne Co. and Looney Springs Q. M. societies were organized, and I hope for great good from them. The auxiliaries organized were at Orchardville, Johnsonville, Middleton, and Pleasant View, in the Wayne Co. Q. M.; at Marion, Crainville, and Union, in the Makanda Q. M.; and Pleasant Ridge, Campbell Hill, Percy, Oak Ridge, Camp Creek, Pates Chapel, and Kinkade in the Looney Springs Q. M. Ava also voted to become auxiliary to the W. M. S. by changing the membership fee.

The Tamaroa and Murphysboro W. M. S. were a cheer to the organizing agent. Women full of love and work for missions, loyal to the woman's society, the denomination, and denominational papers. The president of the Murphysboro auxiliary is a young woman in love with the work; and her husband, the pastor of this live church, drove his ponies nearly 100 miles in the interests of the W. M. S. God bless these dear helpers and the others who gave me kindly welcome and godspeed.



Dear Sister Gordon at Campbell Hill brought me face to face with a large band of children who could tell one all about Emilie Barnes and her work.

I also attempted to do some work in the Illinois Y. M. Spent a few days in the Prairie City Q. M., visiting the Cottonwood, Oak Grove, and Middle Grove churches; but the way seemed closed to further work in this part of the state, so I returned to Michigan.

O could we but understand that He said, "Go," and "If ye love me keep my commandments," we would want to do more for missions, I am sure.

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#### TREASURER'S NOTES.

ANOTHER year of the F. B. Woman's Missionary Society is already begun. With the basis of apportionment to states the same as last year, let me suggest that the officers of the different yearly meetings and association societies give immediate attention, if they have not already done so, to subdividing and assigning the apportionment to quarterly meetings, urging them to assign immediately to churches. The earlier this is done the sooner the churches will go about the work of raising funds to meet these apportionments. Auxiliaries can do this by membership fees better than in any other way. Live auxiliaries, with large memberships, are what we need. Would that we had one in every church.

We want to remember, that, no matter what form our society assumes in the future, the auxiliary will be the backbone of it. I wish that we might go about the work of making auxiliaries with renewed vigor this year. Which will be the banner state?

I note with great satisfaction the growing personal interest in the woman's society. Think, almost 100 members of our Emergency League, and a number of children supported by individuals! Add to this the Bible women and zenana teachers cared for by auxiliaries, and salaries looked after by states! Such is the picture. How can we improve the coming year? By more persons becoming responsible for children, auxiliaries more careful in some instances to meet their obligations for support of teachers, and states more persevering in raising the salaries of missionaries. Again I urge, *Organize*, and it can be done.

Can it be possible that this is my last opportunity for reminding all, through the *MISSIONARY HELPER*, that the first quarter of the year will close with Nov. 30? Don't forget that money comes slowly during this quarter, and yet appropriations must be met just the same.

LAURA A. DEMERITTE, *Treas.*

*Dover, N. H.*

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"I can not, I dare not go up to judgment till I have done the utmost God enables me to do to diffuse his glory through the world."

## Helps for Monthly Meetings.

### DECEMBER.—MISSIONS AND MONEY.

#### SUGGESTIVE PROGRAM.

Brief song service.

How shall we give? (Responsive exercise by president and members.)

1. *As an act of worship* (1 Cor. 16 : 2).—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."
2. *Regularly*.—"The first day of the week" comes every week.
3. *Individually*.—"Every one."
4. *Proportionately*.—"As God hath prospered."
5. *Liberally* (2 Cor. 9 : 6).—"He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also bountifully."
6. *Cheerfully* (2 Cor. 9 : 7).—"Not grudgingly or of necessity; for God loveth a cheerful giver."
7. *Unostentatiously* (Rom. 12 : 8).—"He that giveth, let him do it with simplicity."
8. *Intelligently* (1 Pet. 3 : 15).—"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."
9. *On principle* (Rom. 14 : 5).—"Let every man be fully persuaded in his own mind."

Prayer.

Reading, "Give" (poem).

Catechism on "Giving and Tithing."

Reading, "How We Adopted the Tithe."

Gleanings from letters of missionaries—in various **HELPERS**—regarding the "giving" of native Christians in India.

Paper, "Money and Missions."

Discussion and personal experiences.

Prayer.

Doxology.

**OUTSIDE HELPS.**—Leaflets, "My Experience, or Why I Tithe My Income," "He Gives Twice Who Gives Quickly," "How the Tenth Saved a Man" (2 cts. each). Send to Mrs. Clara E. Schwarz, 492 Pine Street, Providence, R. I. "How To Give," paper by Miss Benedict, in *The Free Baptist* of Sept. 29. Chapter on "Gifts," in "Gist."

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"If we have a heart to give, God will give us the ability to do it."

## GIVING AND TITHING.

*Is "giving" an obligation? If so, how is it giving?* In the same way that a prayer, though an obligation, may be prayer.

*Are we not under obligations to ourselves to both pray and give?* There is a reflex influence which is of great value. "It is more blessed to give than to receive."

*Did the Jew give only a tithe?* The Jew gave at least two tithes, some think three. Each tenth, in so far as commanded by God, was equally sacred and obligatory.

*Is the tithing of the ancient Jew an example for the measure of Christian giving?* It would scarcely seem that a Christian, with a world to evangelize in addition to the support of the church in his own land, would make the measure of his giving lower than under the old dispensation, which had no foreign work.

*In years of calamity, or in countries where the people are very poor, what would become of the benevolent work of the church under the tithing system?* It would fare much better than under the present system of voluntariness, which many regard as a sanction for giving little or nothing.

*If we give a tenth can we use the other nine-tenths as we please?* No. We are stewards, trustees of the property God places in our hands, and are to use *all* of it for his glory. We recognize his claim upon the whole by giving him a part generously proportioned to our income. There should be regular, proportionate, and generous giving, according to ability, of which the individual conscience must be the final judge. But remember that the liberty of the gospel is not intended to lower the standard of liberality required by the law. Let ability and willingness measure our liberality.

*How can we determine the tenth of our income?* Where the income is a fixed salary there is no difficulty. Where the income depends upon the amount of business done, a percentage of the weekly or monthly living expenses can be given, and at the end of the year (when profits have been ascertained) the benevolent account can be adjusted. Or, at the end of the year, when the income has been ascertained, the percentage of it can be appropriated for the benevolence of the year to come. It is easy to find a way, if one wants to do so.—  
*Christian Steward.*

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O THAT I had a thousand lives and a thousand bodies! all of them should be devoted to no other employment but to preach Christ to these degraded, despised, yet beloved mortals. I have never repented becoming a missionary, and, should I die in the march and never enter the field of battle, all will be well.  
—*Robert Moffat.*

## Practical Christian Living.

*Practical Christian living should illuminate parlor and kitchen, purify politics, open the pocket-book, and save the world.*

The little birds trust God, for they go singing  
From northern woods where autumn winds have blown,  
With joyous faith their trackless pathway winging  
To summer lands of song, afar, unknown.  
And if he cares for them through wintry weather,  
And will not disappoint one little bird,  
Will he not be as true a Heavenly Father  
To every soul who trusts his holy word?  
Let us go singing, then, and not go sighing,  
Since we are sure our times are in his hand.  
Why should we weep, and fear, and call it dying?  
'Tis only flitting to a summer land!

—Selected.

### WHY SHE DIDN'T HAVE A NEW BONNET.

AUNT HANNAH'S THANKSGIVING STORY.

BY MRS. MARY B. WINGATE.

Did I ever tell you why I didn't have no new bunnit? Well, 'twas this way. You see, Jacob never thought we could afford a Thanksgiving turkey, though I've raised hundreds of 'em. First 'twas payin' for the farm, then buyin' more land, then a wood lot, then a paster, and so on. But I was just determined Flory Maria, bein' our only child, should have an organ and take lessons. Well, she took, and pretty soon she could make that organ go like a top. Jacob and me was both called good singers when we was young, so't 'peared to come natural to her.

We took so much comfort out of it a-singin' with her, and she coaxed so hard, her pa consented to let her go to the seminary, and we worked harder and went without mor'n ever. She'd teach school and earn all she could to help along. They do say she's at the head of her class. She'll graduate in the spring. Flory Maria's smart! We haint wasted no money on *her*. But Jacob insisted that, long's our only boy turned out a girl, we must pervide for her as well as ourselves, so he's ben puttin' money in the bank.

Well, as I was a sayin'—what was I sayin'? O yes, why I didn't have no new bunnit. Well, you see, I found one of them bunches of fuss and feathers cost a good deal more than a turkey. Mis' James, she showed me one with a dead bird on top.



"No marm," sez I. "I perfess to be a Christian, and I don't call encouragin' the killin' of birds bein' merciful; besides, you ain't got none big 'nough for me. I've worn this one five years, and I can wear it longer." I bought a veil and went home and ironed out the strings, and made up my mind I'd have a turkey for Thanksgivin', as long as Flory Maria was comin' home with her beau.

Her pa's a good deal disappointed. He wanted her to marry Fred Hinks, whose farm jines ourn, but he ain't smart enough for her.

Jest before Thanksgivin' pa brought home Mr. Clark's mail. We don't take no paper now'days, and, bein' a great reader, I sot right down and read it. It was the *Christian Herald*, and told all about the sufferin' in Armenia. I don't care about furriners generally, but these was pictured out, and they looked jest like us, only half naked and half starved. When I carried the paper home Mis' Clark talked a good deal about them, and said they was goin' to send some money to the relief fund. We're better off'n they are. I read the paper to Jacob. We got quite interested in the relief fund.

"Where's Armenia?" sez he.

"Mis' Clark says it's in Turkey, and that's in Asia, in what used to be the garden of Eden."

"The old serpent's alive there yet," sez Jacob.

He couldn't sleep that night. He kep' tossin' an' turnin', and at last sez he:

"I wish't you'd held your tongue about Armenia. I got 'nough such things when I was a boy, readin' 'Fox's Book of Martyrs.' 'Taint very sleepy business thinkin' 'bout folks bein' burnt alive, and havin' their eyes bored out, and bein' starved and beaten besides. I'm sure if I could get hold of that old Sultan's neck 't'would do me good to wring it. But we can't help it, and so what's the use? It's the Lord's business to pectect and feed them when they're sufferin' for his name's sake; I don't want to hear no more about it. Have you got your new bunnit yet?"

"No, I haven't, Jacob," sez I. "I thought I'd rather save that turkey for Thanksgiving."

"What's the use, Hanner?" sez he; "you'd better git your bunnit and let Thanksgivin' slide. Pertaters rotted, apples was a dead failure, and what there is won't bring nothin', and wool's below zero; and, as if that wan't 'nough, Flory Maria's ben an fell in love with that student preacher, poor's he can be! when she might have had Fred Hinks on a farm that jines ourn. He'd be good to her if he ain't no scholar, and don't go to meetin'; and t'other one 'll be takin' her off to Injy, like's not! All the girl we've got—I wish't he ben there 'fore ever she set eyes on him—I do!"

Now when Jacob's r'iled I never say nothin'. His mother said to me the

day I was married, "Jacob's all right if you know how to cook him. Some folks don't have no more sense than to drop beef inter biling water and bile it till its tough 'nough to sole shoes with. Let it simmer gently, an it'll be as tender as can be. Jake's like a mule. He can pull when he's a mind too, but try to drive him and he won't straighten the tugs." His mother had the right of it, so I never try to drive him.

"Well," sez I, "just as you say, Jacob; but if Flory Maria should leave us we might be sorry. Then John's ailin', and I did think of askin' them, but do just as you think best about it. I don't want no new bunnit. I had quite a tussle with the milliner over it the other day. She wanted to sell me an autumn leaf with a rainbow round it, and a dead bird on top. 'No ma'am!' sez I. 'I perfess to be a Christian, and the Bible says, "Blessed are the merciful," and I don't call that bein' merciful. Besides, if I have a bunnit, it's got to cover my hair, style or no style.' I didn't get it, and I don't want another such a fuss till I am obliged to. You need a new hat, and you can have the money to get it with."

Of course I knew Jacob wouldn't touch the money. He got up, dressed, and went out, slammin' the door behind him. After breakfast and prayers, Jacob sez, real pleasant-like, "I begin to think, Hanner," sez he, "I've got a sight to be thankful for, after all. Corn was uncommon good, and I got fifty dollars on that debt I never expected to git, 'n I shouldn't wonder if Flory Maria'd do better to marry the minister than Fred Hinks, he's such a blockhead. But I don't feel as though I should enjoy that dinner if we don't do any thing for Armeny."

I felt so too, so I sez, "Let's send our turkey out to Turkey."

"It was to be a gobbler," sez he.

"Certain," sez I; "we've got plenty of hens and roosters, while them poor starvin' Christians hain't got even a shelter from the cold. That turkey would choke me if I tried to eat it."

I tell you I worked hard gettin' things in apple-pie order. I swep' salt over my rag carpets and rugs, and got out Flory Maria's tidies, and fixed up the lounge and chairs, then I found under the back fence some brakes—ferns, some folks calls 'em—the frost hadn't touched, that I pressed to go with the autumn leaves I'd sprinkled rosin over and ironed with a hot iron last fall. They did look handsome.

Jacob went to the cars to meet our company. John's folks didn't come, but Flory Maria and her beau did. When I hugged and kissed her the tears come into his eyes (he's all alone in the world), and, would you believe it, I jest kissed that young man I'd never sot eyes on before. The dinner was good, if I

do say it, an when I told 'em why we didn't have no turkey they was real pleased. Flory Maria was writin' a paper on Armenia, and she said she'd go without her gloves, and he said he'd give up a concert he'd meant to take her to, and that made it up to five dollars—cordin' to the paper, 'nough to keep two or three alive all winter.

Then Mr. Freeman, that's Flory Maria's beau, said, "Let's pray for them!" My! didn't we have a prayer meeting! I don't know as I ever prayed for missions before, but I jest resolved while on my knees to take the MISSIONARY HELPER, and pay my dollar a year regular for missions as long as I lived. We ain't really poor—Jacob and me—only we get to feelin' so sometimes; but raisin' that money for Armenia made us both feel rich.

I could see all day that pa was jest charmed with Mr. Freeman. He always asked pa's opinion instead of givin' his own, and Flory Maria never seemed to set such a store by us before. We were never thankfuller in our lives than when we sent our thank-offering away that very night to Armenia.

'Twas prayer meetin' night, and Mr. Freeman took right hold and sung and prayed, and my! how it started me! Flory Maria prayed too—a few words low and trembly—but it lifted the whole meetin'.

When Sunday come Mr. Freeman led the evenin' meetin', and such a meetin'! The reformation spirit was there, Jacob got real revived. He's enjoyed his mind better ever sence we sent that money to Armenia. He's subscribed for the *Star*, and is growing interested in missions, and we mean to send some money to Injy. I tell you I'm glad every time I put on my old bunnit I didn't git a new one.

*East Corinth, Me.*

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#### WHY YOU SHOULD WORK FOR FOREIGN MISSIONS.

1. Because missions are God's thought. He asks your co-operation.
2. Because the need is urgent. Seventy thousand die daily who never saw a Bible or heard of Christ.
3. Because foreign missions are successful. Souls were brought to accept Christ during the last year at the rate of 2000 per week.
4. Because all nations are accessible, and with more means that rate might be indefinitely increased.
5. Because your example will help others to obey the Lord's command.
6. Because a special effort is to be made during the remaining years of this century.
7. Because you will be blessed; Jesus pays back a hundredfold.—*Rev. R. P. Mackay.*

## Words from Home Workers.

NEW HAMPSHIRE.—The Eastern Association will convene in the Free Baptist church in New Market, N. H., Wednesday, Nov. 4. It is hoped there will be a large attendance.

MRS. C. A. SHACKFORD, *Sec.*

MAINE.—The annual meeting of the Maine F. B. W. M. S. opened Tuesday, Oct. 6, 1896, at 9 A. M., in the North Street Free Baptist church, Bath, with devotional exercises led by the president, Mrs. M. R. Wade. The reports of secretaries, treasurer, agents, and committees were given. The state apportionment for the MISSIONARY HELPER has been more than met. The treasurer reports \$1770.34, aside from the incidental fund, raised in the state. This is less than was given last year. Five Q. M's have contributed more this year, some sections have suffered from the financial depression, and in some instances moneys have been diverted to other channels; also extra sums were given last year for Miss Coombs's return passage. The thank-offering service has been observed in more of the churches. The interest in children's work through junior societies and Sunday-schools is increasing. Mrs. M. R. Wade reported the work of the National F. B. W. M. S. in connection with the General Conference. Mrs. E. M. Brown reported her attendance at and the work of the W. M. S. in connection with the New Hampshire Yearly Meeting. All were glad to welcome Mrs. J. C. Osgood as delegate from the New Hampshire W. M. S. Officers were elected as follows: president, Mrs. M. R. Wade, Dover; recording secretary, Mrs. A. B. Webber, N. Berwick; corresponding secretary, Mrs. C. J. Purinton, Lewiston; assistant secretary, Mrs. J. Greenleaf, N. Berwick; treasurer, Miss N. B. Jordan, Alfred; Mrs. Jennie Randlett, Pittsfield, chairman of the literature committee. Please address her for supplies. Mrs. Flora Newell, secretary of children's work, East Thorndike. We expect to continue the usual lines of department work, for particulars see minutes in the report of the Maine Association. The public meeting was held Wednesday afternoon. Prayer by Mrs. Kneeland. The address of welcome was given by Rev. I. A. Davis; Response, Mrs. Lillian Tourtillotte Cordwell. It was an original poem, and in its conception was admirably fitting. "Open Parliament on Department Work: (1) The Auxiliary, Miss H. Hinckley; (2) THE MISSIONARY HELPER, Mrs. J. Greenleaf; (3) The Children's Work, Mrs. Clara A. Ricker; (4) Harper's Ferry, Dora Jordan. Address, "An Essential Factor in Denominational Work," Miss L. A. DeMeritte. Good music was furnished by the Bath ladies. A resolution of appreciation of the work of our sister, Mrs. F. Starbird, who was transferred from labor to reward only a few days previous to the meeting, and others relating to junior work and the MISSIONARY HELPER, were accepted. ADELAIDE B. WEBBER, *Rec. Sec.*



IOWA.—Another year of our W. M. S., with all the work that has been done, with the very much which might have been accomplished, with its successes and failure, closed with the annual meeting at Oelwein, Aug. 26-29. The first meeting was fitly begun with a consecration meeting. Reports were then given. Letters from Q. M. auxiliaries read and a discussion followed. Subject, "The Relation of the W. M. S. to the Church." All the business meetings were interesting and well attended. The society pledged the same as last year, \$3 towards Miss Scott's salary and \$1 for state work. Officers: president, Mrs. Thera B. True; secretary and treasury, Mrs. A. L. Lawrence; agent for HELPER, Mrs. Abbie Houston. We hope to secure Miss Moody to work among our churches, organizing new auxiliaries and encouraging the old. If not Miss Moody, some one else is to be secured. Could all feel the interest in missions of a lady spoken of in one of our Q. M. letters, there need be no lack in our treasuries. "An old lady 84 years of age offered her dollar without solicitation, saying, 'I want to pay my dollar. I would pay it if I had to go without tea and coffee.'" We were very sorry to give up our efficient treasurer, Mrs. H. M. McElroy, who has worked so faithfully for three years, but her health will not permit her to continue in the work. Saturday evening's program was excellent. Among the good things were papers on "Home Missions," Mrs. J. P. Hewes, Marble Rock; "Missionary Zeal How Stimulated," Miss Carrie McConnell, Spencer; "Systematic Benevolence," Mrs. Rosa Haynes, Bryantburg. Reading, "The Deacon's Conversion," Mrs. H. E. Cross, Fairbank. President's address, Mrs. Thera B. True, Edgewood. These exercises were interspersed with music and short recitations. Collection was \$20.11.

Mrs. A. L. LAWRENCE, Sec.

ILLINOIS.—Our Y. M. W. M. S. met with the Central Illinois Y. M. at Orchardville. Our society was very well represented. Thursday evening was given the women, at which time the following program was effectively carried out: Devotional exercises conducted by Mrs. Kate Beach; paper review of "Our India Work," Miss Hannah Forcade, Elkhorn, Ill.; recitation, "Wide-spread Salvation," Miss Ida Scott; paper, "Medical Missions a Necessity," Mrs. Stella Meads, Campbell Hill, Ill.; talk on "Children's Work," Mrs. Jennie Rice, Tamaroa, Ill.; selections from "Do Not Say," Mrs. Clara McBride, Murphysboro, Ill.; address, "The Church and Saloon," Mrs. Flora Moon Woods, Ellery, Ill. We think our meeting was very profitable, and that much good will be derived from it in the coming year. We are trying to arouse our women in this very important work and get them to do better work in the future than we have in the past. Sister Lizzie Moody's work of Hillsdale, Mich., has been a great help to us, and we fully appreciate it. Pray for us, dear sisters, that we may come to the front in this grand work. Our collection was \$4. We sold three "Mission-

ary Reminiscences," and three copies of "Life of Lavina Crawford." We feel that they will accomplish much if read.

*Murphysboro, Ill.*

MRS. CLARA MCBRIDE, *Y. M. Treas.*

MICHIGAN.—The annual meeting of the W. M. S. of the Hillsdale Q. M. convened Sept. 16, 17, with the Onsted society. The meeting opened with a short praise service led by Mrs. Hough of Jackson, followed by a consecration meeting. Many earnest petitions were offered that the blessing of our Heavenly Father might rest upon us, and that in all our deliberations we might be guided and led by him. Although the number in attendance was smaller than is usual, yet a good feeling and much interest was manifested. A number of most excellent papers were read and discussed, showing much thought and deep interest in the different lines of work presented. Among them I would speak of one showing forth the need of individual responsibility. Another paper was a plea for missions. If those not interested in mission work would read and consider the truth contained in these papers, I believe many would be convinced that this is God-given work. Bro. Lash, pastor of North Rome and Onsted churches, and Bro. Shoemaker, pastor of Fairfield church, were present and helped much by their presence and timely thoughts. Bro. Shoemaker gave us some plain talk upon the needs of our own mission field. Mrs. Hellaby was chosen president, the secretary and treasurer remain the same as last year. Mrs. Stewart was present, telling us in her sweet way of some of the discouragements to be met when first the General Society was organized, and showed what a band of resolute, determined women could do in planning, organizing, executing for the saving and uplifting of the world; for like the pebble cast into the pool of water, which ceases not its effect until it has reached the farther shore, so we know the influence of this society will not cease until it reaches the farther shore of eternity. May we make this year more of giving up of self; more of sacrifice, if He ask it; may our lives, all that we have, be laid upon the altar to be used as he may see fit. MRS. C. CONSALUS, *Sec. and Treas. of W. M. S. of Hillsdale Q. M.*

NEBRASKA.—The Woman's Missionary Society met with the Long Branch, in connection with the Nemaha River Q. M., Sept. 25. Our president being absent, Rev. Lucy E. Dodge presided. The meeting was opened by singing and reading of the 96th Psalm, after which prayer was offered by Rev. J. S. Dinsmore, followed by an interesting program which was mostly taken from the HELPER, and so the HELPER helps. The meeting closed by a short outline of our work in India, by W. P. VanWormer, followed by a collection of \$5; one-half was appropriated to state work, and the other half to foreign missions. Our Q. M. has five churches and four live auxiliaries working, praying, and trusting. Pray for us,

dear sisters. We are glad that God permitted us to see so many of your faces at Winnebago last September and October. God bless you all, is my prayer.

*Firth, Neb.*

SARAH MURPHY, *Sec.*

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#### BOOKS RECEIVED.

"Annual Catalogue of the International Medical Mission Institute of Chicago." President, S. D. Ebersole, M. D.

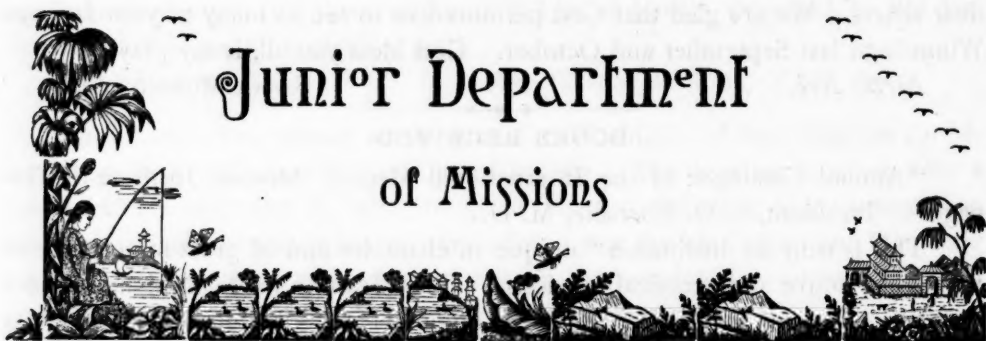
This is truly an institution "unique in character and of great importance in this age of active and practical missions." The idea of a medical mission school was conceived in November, 1894. It soon became a reality, and its progress has been rapid and satisfactory. It offers to young men and women filled with the spirit of Christian service not only a thorough religious training, but also a medical and preparatory education. A knowledge of medicine is especially desirable in a foreign field. It opens the way for the missionary by dispelling the prejudice of the natives, and affords him a means of support as soon as he has gained the good will of his people. Candidates must be professing Christians, and pledge themselves to do missionary work for a number of years, at least, after leaving the institute. The course is of four years and three departments: medicine, religious instruction, and preparatory missionary education. During this time students will have practical hospital and city missionary work. The faculty consists of men and women eminently qualified in their special departments. The announcement carries conviction not only of the purpose behind the institution, but of the ability to carry it out. The organ of the school is the *Medical Mission Herald*. Missionary boards, student volunteers, or any young people called to enter the foreign field will do well to at least study the announcement of this college.

"Mimetic Diseases," by Matthew Woods, M. D., and "Hydrophobia as a Simulated Disease."

In the interests of humanity the authors send out these booklets, with the indorsement of many well-known physicians, who claim that in the experiences of long practice very few if any cases of actual hydrophobia either in dog or man have been discovered. Sensational stories concerning mad dogs and the terrible effects of being bitten by them have produced in nervous people symptoms like what they expect to have. "Just as to a hungry man the *idea* of food excites the secretion of saliva, and reflecting on sorrow causes the secretion of tears, thus the thought of certain maladies produces sometimes their subjective symptoms." In other words, remove the dread and you will decrease the possibility of the disease to a minimum.

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"PRAYERS that come from the heart go to the heart of God."



### MISSIONARY EXERCISE FOR FOUR LITTLE GIRLS.

[Each child presents a gilt letter of GIVE at the close of her stanza.]

#### *First Child.*

"FROM Greenland's icy mountains,"  
So runs the hymn of old,  
Beside those mammoth icebergs  
Dwell hearts perhaps as cold;  
But, warmed by Christian sunlight,  
Illumining the land,  
Bleak earth becomes an Eden,  
And so for G I stand.

#### *Second Child.*

You know how run the verses,  
"From India's coral strand"  
Comes forth the call for workers—  
A larger, stronger band;  
Buddhist and erring Brahman  
The Saviour's call must heed  
And taste God's peace eternal,  
And therefore I must plead.

#### *Third Child.*

From far-off Venezuela,  
To popish bonds a slave;  
From Van and Voroneje,  
Which eastern waters lave,  
The same loud voice is calling  
Which sounded years ago,  
"Come over here and help us!"—  
The cry of Macedon.

#### *Fourth Child.*

From Ethiopia's borders  
And wastes of burning sands,  
Which cruel, dark-skinned Arabs  
Infest with hostile bands,  
By day and night unceasing  
There comes the pleading cry,  
"Bring us the truth you cherish!  
O bring it ere we die!"

#### *All Together.*

Give of your prayers and blessings;  
Give of your store though small;  
Give of your time and service;  
Give self—best gift of all.

—Isabella H. Fitz, in *Mission Dayspring*.

### FOR CHILDREN'S MEETINGS.—PROPORTIONATE GIVING.

HERE is an uncommon opportunity for causing the boys and girls to see that giving is an obvious way of showing that Christians are sincere. If our religion does not in some measure check our selfishness, it cannot be said to have much force with us.

The application of this matter of proportionate giving is to the pennies of boys and girls. If they have many they should give accordingly, and if they



have few they should still give something. The leaders of the mission circles should encourage all the children to go into partnership with a mite-box. A minister on his way to a missionary meeting overtook a boy and asked him where he was going. "O," he said, "I'm going to the meeting to hear about the missionaries." "Missionaries!" said the minister. "What do you know about missionaries?" "Why," said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the missionary meeting. I belong." For the sake of having something scenic in the meeting, let the pretty song, "Send the Light," be sung by some little soloist bearing in her hand a lighted candle, which she holds aloft and waves each time that in the chorus she uses the words, "Send the Light." The time of the year will suggest that what we do must be soon done. When money was being raised for spreading the gospel, a Negro with a wooden leg came forward, and pulling from one pocket some silver, said, "That's for me, massa"; and some silver from another pocket, "That's for my wife, massa"; and still more, saying, "That's for my child, massa." "Are you not giving too much?" "O no!" he said, "God's work must be done, massa, and I may be dead. As I have no promise of to-morrow, I must do my full duty to-day."—*Mrs. James L. Hill, in Life and Light.*

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### SUNDAY-SCHOOL IN BHUDRUCK,

[Letter from the children's missionary.]

DEAR JUNIORS:

Another letter is due you, and I am wondering what I would best write. Perhaps you would like to hear about a new Sunday-school. I had been looking to find a suitable place for some time. At last I found a house in a Hindu village where I asked if we might have it on the veranda, and was glad to get permission. But it has lately been a time of much rain, and there has been so much mud and water in that place we could not go there after the first Sunday, so we found another veranda. This is at a Mohammedan house. The Hindus worship idols, the Mohammedans do not, but they do not believe in Jesus as the Saviour. As it is near by, the same children come. My Bible woman goes with me. They have not yet learned to keep quiet while the lesson story is being told. But I have known some children in America who *sometimes* do not pay attention, haven't you? We show them the large Bible pictures illustrating the story we tell, and tell them a short Bible verse. Thus far they have had these words of Jesus, "I am the light of the world," "I am the bread of life," "I am the good shepherd," and "Suffer little children to come unto me." At present they are learning to sing the hymn, "There is a happy land," in their own language. I have heard this was one of the very first Sunday-school hymns, and some one

has translated it into Oriya. It is a good and easy one to begin with. If they come regularly for four Sundays, I give them each a picture card from those you sent me. The last I used came from two little girls in Hillsdale, Mich. So you see you are really helping us in this new school. We have twenty children and about half as many mothers. I think they enjoy it as well as the children for the stories are new to them, too.

Let us hope and pray together that some may really learn to know Jesus as their Saviour in this little school. We go early, about half-past seven, it is the best time; later the children go to the rice fields or some other place, and we cannot get them together. If we had enough workers we could have many such schools all around here. In the afternoon we have the preaching service at the schoolhouse in our little Christian village. There is also a Sunday-school here in the morning, and we hope soon to have a young people's society.

May our Heavenly Father bless you all, With love from

Your missionary,

EMILIE E. BARNES.

*Bhudruck, Orissa, India, Aug 20, 1896.*

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#### TO JUNIORS.

WE certainly hope that all whose names appear in the "Roll of Honor" will continue to be responsible for their shares in Miss Barnes's salary for another year. If any cannot be, please let me know at once, as such should be removed from the "Roll of Honor."

By January the list will be revised, and any who have not paid for their shares for one year will be taken off. Let all see to it that their names are retained by sending unpaid shares. We do not want to remove one from the list.

*Dover, N. H.*

L. A. DEMERITTE, *Treas.*

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#### HINTS TO LEADERS.

DON'T go to a mission band meeting without preparation. Go from your closet. Be joyous and happy. Don't scold the children if they have not done their work. A cross word might drive them away. Christ took the little ones in his arms. Throw around them an atmosphere of love. Missionary work is a labor of love. Upon your training hang great and important interests. You are not working for the present, but the future. If a program has been arranged, study it up thoroughly. You need all the help you can get. A missionary map showing the stations of the church or woman's society will be of great service to you. Get missionary magazines, they all have stories and helps for the children. Keep a scrapbook, and put in it clippings from the papers, and you will find something always on hand.—*From Hints and Helps.*

## LIST OF SUPPLIES, EXERCISES, ETC.

[To be obtained by addressing Mrs. Clara E. Schwarz, 492 Pine St., Providence, R. I.]

Constitutions, each, free.

Mite boxes, 1 cent each.

Manuals, 10 cents each.

Envelopes for monthly collections, free.

Blanks for children's work, auxiliary, quarterly and yearly meeting reports, free,

Normal Missionary Leaflets, series of six leaflets, 10 cents; six sets or more in one order, 5 cents per set.

Postage at the rate of four cents per hundred for blanks and envelopes, always acceptable.

*Exercises for Children, Consisting of Recitations and Songs with Music.* 5 cts. per copy.

What Can The Children Do?

Little Armor Bearers.

The Children's Offering.

Missionary Flowers.

*Responsive Readings.* 8 cts. per dozen.

The King and the Kingdom.

The Glorious Consummation.

The Youth in God's Service.

Bible Responses to Missionary Questions.

*Home Mission Exercises.* 1 ct. per copy.

The Indians.

The Mountain People of the South.

Alaska.

The Mormons.

*Missionary Exercises.*

The Lost Heirs . . . . . (each) \$0.03

The Faithful Messengers . . . . . .03

The Silent Partners . . . . . .03

Seed Sowing . . . . . .01

Harvest Concert . . . . . .01

The Reason Why . . . . . .02

How Much Owest Thou unto My Lord?

(Bible reading) . . . . . .01

Praise Service . . . . . .02

Forget Not His Benefits (thank-offering service) . . . . . .02

Open Doors, Christmas exercise . . . . . .02

Mid-summer exercise . . . . . .02

Onward in His Name . . . . . .02

What Can Little Children Do? . . . . . .01

*Responsive Bible Readings.* 5 cts. per dozen.

Praise from Women.

Perils and Promises.

Humiliation and Prayer.

Praise Service.

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Responsive Bible Reading, No. 2.

*Dialogues.*

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The Proposition (boys) . . . . . .03

The Light of the World Is Jesus (children) .02

A Peep at Our Peking School (six girls) . .02

How the W. F. M. Society Won the Young

Ladies . . . . . .03

The Missionary Cable (for bag and pound

festivals) . . . . . .03

The Benefit of Missionary Societies (young

ladies) . . . . . .03

Mission Facts (young ladies) . . . . . .03

Aunt Polly Joins the Missionary Society .03

A Missionary Dialogue . . . . . .03

India, Our Mission Field . . . . . .03

The Toilers . . . . . .03

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Behold, the Fields Are White . . . . . .03

Who Will Send or Go . . . . . .03

Holy, Holy, Ever Holy . . . . . .02

As Rain on Meadows Newly Mown (anthem

for choir) . . . . . .10

Send Forth Thy Heralds (anthem for choir) .10

*Leaflets.* 5 cts. per copy.

My Becky's Thank-Offerin'.

Uncle Jacob at the Feet of the Heathen.

What Is Zenana Work?

*Leaflets.* 3 cts. per copy.

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Gather the Littles.

Margaret's Might Box.

The Mountain People of the South.

Doctoring in the Jungles.

The "Miss Patience Band." 4 cts. each.

*Leaflets.* 2 cts. per copy.

A Suggestion from Dennis.

A Zenana Party.

Cicero's Call.

(Continued on fourth page of cover.)

## COMMON GIFTS.

I SAID it in the meadow path,  
 I say it on the mountain stairs;  
 The best things any mortal hath  
 Are those which every mortal shares.

The grass is softer to my tread  
 For rest it yields unnumbered feet;  
 Sweeter to me the wild rose red  
 Because it makes the whole world sweet.—*Lucy Larcom.*

## Contributions.

## F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for September, 1896.

MAINE.		New York city Miss E. L. Belyea for Rabonni in S. O. . . . . \$15.00	
East Corinth T. O. . . . .	\$5.00	W. Windsor ch. . . . .	5.00
Ellsworth Q. M. ("Carrie" in India) . . . .	6.25	OHIO.	
Exeter Q. M. W. M. S. . . . .	3.50	Mansfield F. B. W. M. S. . . . .	10.75
Greene F. B. S. S. Miss Barnes . . . . .	4.00	PENNSYLVANIA.	
Houlton aux. . . . .	7.00	Tioga Co. Q. M. for native teacher . . . .	4.70
Limerick aux. L. M. of gen. soc. of Mrs. M. A. Johnston . . . . .	3.00	ILLINOIS.	
Limerick Mrs. E. D. Jordan L. M. of gen. soc. of Mrs. M. A. Johnston . . . . .	5.00	Y. M. col. . . . .	4.00
So. Berwick aux. . . . .	12.00	MICHIGAN.	
Montville Q. M. . . . .	4.00	Batavia W. M. S. Dr. M. Bachelor . . . .	5.00
Parsonsfield Q. M. col. . . . .	9.29	MINNESOTA.	
Shapleigh (Ross Corner) F. B. ch. . . . .	3.00	Champlain F. M. S. . . . .	12.50
Springfield Q. M. aux. \$4 on L. M. of gen. soc. of Mrs. Cordelia Graves . . . . .	9.00	Madelia T. O. for F. M. . . . .	1.29
Saco aux. Miss Coombs . . . . .	5.00	Minneapolis aux. F. . . . .	12.00
NEW HAMPSHIRE.		Minneapolis F. B. S. S. for Miss Barnes . .	6.25
Dover L. A. DeMeritte bal. of pledge on asst. treas. salary . . . . .	7.00	Winnebago Q. M. col. . . . .	3.50
Gilmanton Iron Works ch. . . . .	.96	IOWA.	
Gonic A. F. C. E. for Almy Seavey in S. O. .	6.25	Cedar Valley Q. M. W. M. S. . . . .	2.00
Gonic Junior A. F. C. E. . . . .	1.00	Marble Rock aux. . . . .	1.31
Gonic Mrs. Howe for Suni . . . . .	10.00	Wilton T. O. . . . .	3.00
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VERMONT.		Horton Junior C. E. Soc. for Miss Barnes . .	2.00
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Haverhill Winter St. S. S. class 5 . . . . .	11.50	L. A. Coombs . . . . .	6.00
Haverhill Primary Dept. . . . .	1.25	Total . . . . .	\$288.85
Haverhill aux. bal. L. M. on W. M. S. of Mrs. L. B. Twichell and on L. M. Mrs. Jennie Diamond . . . . .	20.00	LAURA A. DEMERITTE, Treas.	
Lowell Chelmsford St. aux. for Sumatti, Ra- moni, and Sayta . . . . .	17.50	Dover, N. H.	
Lowell Paige St. for support of Sagri . . . .	0.25	per EDYTH R. PORTER, Asst. Treas.	
NEW YORK.			
Gibson Q. M. for native teacher . . . . .	5.50		

## FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.